

THE
CHRISTIAN MESSENGER.

VOL. III.]

SATURDAY, MAY 16, 1818.

[NO. 2.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

BALTIMORE TRACT SOCIETY.

[The second annual meeting of this institution was held on Monday evening last, in St. Peter's school room. A number of new members were added to the society. After hearing the annual report, revising and amending the constitution, the meeting proceeded to the choice of managers for the ensuing year, and the following gentlemen were elected: Rev. Mr. Duncan, Rev. Mr. Henshaw, Rev. Mr. Rooker, Mr. Norris, Mr. Barrows, Mr. R. M. Hall, Mr. Parmele, Mr. N. Ridgely, Mr. T. Jones, Mr. J. T. Russell, Mr. S. Young, Mr. T. Boyle, Mr. Jackson.

After the adjournment of the society the managers proceeded to the choice of officers from their own body, according to the constitution, and the following gentlemen were elected:

Rev. John M. Duncan, *President.*

Rev. J. P. K. Henshaw, *Vice-President.*

Mr. E. P. Barrows, *Treasurer.*

Mr. R. W. Hall, *Recording Secretary.*

Mr. S. Young, *Corresponding Secretary.*

It is most confidently hoped, after a perusal of the following report of the managers, and a comparison of what has been done by the citizens of Baltimore, with what *ought* to have been done, and with what actually *has* been done in many of our sister cities, that the attention of many will be directed towards this worthy and benevolent institution, and that the hand of charity will be opened wide in aid of a design so noble and benevolent, as that of conveying the most important and interesting religious instruction to the poor and profligate, to the rich and sensual, to the profane and intemperate, by means so easy and simple as that of distributing religious tracts. One single penny cast into this treasury becomes an itinerant monitor perhaps to hundreds. It enters the palace of the ungodly prince, and corrects his voluptuousness and pride—meets the eye of the intemperate, and dashes from his lips the inebriating draught—arrests the unprincipled robber, and frustrates his designs.

of cruelty—steals a glance from the giddy youth, and diverts his wandering footsteps from the paths of sinful mirth and dissipation—and checks the heaven daring sabbath breaker in his career of sin. Such effects have followed the distribution of religious tracts—and similar effects will no doubt again be produced by similar causes. Who then will withhold his humble pittance when directed to so good an object?—ED.]

THE SECOND ANNUAL REPORT

Of the Managers of the Religious Tract Society of Baltimore.

Though the managers cannot boast of the numbers and resources of this society; yet they are persuaded that the individuals whose names appear as subscribers, will derive pleasure from the reflection of having aided, even in a small degree, the good work of distributing *religious tracts*. The number of tracts on hand at the time of the first annual report was *two thousand*. In addition to these, *nine thousand five hundred and fifty* tracts have been received from New-York, making the amount for the past year's distribution, *eleven thousand five hundred and fifty*. Of these a part have been disposed of by sale, and the rest, to sundry persons for gratuitous distribution. They have been sent to different persons in the District of Columbia; to the West Indies; to the different Sunday schools in the city; to the jail, and to the penitentiary. The whole number of tracts distributed during the period of two years from the formation of this society is *twenty-five thousand one hundred and eighty-five*.

We cannot be denied, and it is much to be regretted, that this number is very small in comparison with what it might have been, had there been enkindled a more active zeal in the work; but small as it is, it is by no means contemptible, when it is considered, that as messengers, in whom is the spirit of the Lord, they have probably preached the *gospel of salvation* to twice the number of souls.

This society must certainly be supposed to understand the nature of the object for which it is associated, and to entertain just sentiments of its importance. Should a few words, however, be deemed acceptable, or profitable on these points, the committee would beg leave to refer individuals to the *appendix to our first annual report*; which it is presumed has not been generally received. In addition to the summary of intelligence *there* given, of the progress and usefulness of religious tract societies, it may be observed; that if experience is any guide to human conduct, any stimulus to exertion, or any expression of the will of God; then the business of sending those silent missionaries around, and abroad, is a *great*, as well as a *good* work, and ought to engage the attention of every christian mind. They present equally to the voluptuary, the easy moralist, and the vagabond, clear and scriptural views of his wretched condition in consequence of sin; and urge his acceptance of the gospel, with se-

riousness and power. Next to the Bible itself, they touch the diverse features of the human character. The perusal of them quickens the spirit of life in the established believer; instructs the ignorant; alarms the profane; and nourishes even babes with the milk of the word; for children read them eagerly. They are found not only in the habitations of wealth and intelligence, but in those of the indigent, and the distressed; in places where compassion weeps, because impurity has established its seat, and the name of God is not known nor heard but in blasphemy.

Religious tract societies form a large tributary stream of that swelling river of God, the Bible societies, and frequently open for it, *springs of water in the dry land, and streams in the desert*. We are told in prophecy, that the prevalence of God's truth among the nations, shall be like the increase of water, *until it shall cover the earth, as the waters cover the sea*. But this is to be accomplished by the instrumentality of men. Let every one then who professes to have drunken of the *water of eternal life*, and who, hitherto, has been indifferent in the discharge of this part of his duty, inquire whether he can withhold his pittance, and his hand, and be righteous still?

The foregoing is respectfully submitted.

RELIGIOUS INTELLIGENCE.

FOREIGN.

LETTERS FROM THE MISSIONARIES.

*Extract of a letter from the Rev. Gordon Hall to the treasurer.
Bombay, Dec. 15, 1817.*

DEAR SIR,—Our hope and our support is, that the seed sown by our labours may yet spring up. God grant it may be so. For a week past I have been delighted with the applications for the gospel of Matthew, and the tracts that we have printed. Within a few months past, I think I have distributed nearly one thousand of the Guzerattee tract, and about half that number of the scripture tract in Mahratta; a hundred of the tract we have just printed, and about the same number of copies of the gospel of Matthew.

These I have distributed with my own hand, not knowing how many my brethren have disposed of. Within a week past, a considerable number of young Jews have come to the house, and solicited copies of Matthew; four calling one day, and three another. Just before I took my pen to write this letter, three boys came to beg tracts. I gave to each of them, and since I began to write, one of them, having gone away, returned with another lad who desired a tract. It is but a short time since they began to come to our house to request these things.

We see nothing to prevent our carrying our plan of schooling to a great extent. We hope to do it, and have it in contemplation soon

to print a catechism and other school books. This method of instruction is exceedingly popular in Bengal, and has obtained the patronage of government. In short, all sorts of persons, religious and irreligious, seem to applaud it, and think it a sure, though a gradual, method for the conversion of the heathen. It certainly must produce great effects in due time.

I remain, dear sir, affectionately,

G. HALL.

Letter from the missionaries in Ceylon to the corresponding secretary. Jaffna, Ceylon, Sept. 1, 1817

REV. AND DEAR SIR,—Since we came to Ceylon we have sent you the following communications.

[Here they specify the several letters, which have been received.]

By these communications, if they have been received, you will perceive that, according to your request, we have been free and full in disclosing to you our circumstances, our desires, our plans, and our prospects. We have endeavoured with perfect freedom to express our views and our wishes, and have written at large on a number of subjects; particularly on the subject of schools, of a printing press, and more missionaries. On these subjects we have written so freely and fully, that were we certain you would receive our letters, we should feel it unnecessary to add much at the present time.

We have many facilities for establishing and superintending schools for the natives, and we wish to engage in them to as great an extent, as may be consistent with our other missionary avocations.

Respecting a press we wish to remark, that we consider it essential to the permanent prosperity of our missionary establishment. We have given our reasons at large in our former communications for wishing to have one sent to us as speedily as possible. By the close of this year we are in hopes of receiving a fount of Malabar types from Calcutta. It is now four months since we gave orders to have them cast. They will cost between three and four hundred Spanish dollars, as we gave directions to have a full fount. As no one of our number here is acquainted with the business of printing, it will be necessary that the board send out some person who is acquainted with the art in all its branches.

On the subject of more missionaries, we cannot too often repeat the fact, that many more are needed. We can, however, say nothing more appropriate than the language of the man of Macedonia, "come over and help us;" for verily, we are in need of help. There are thousands and thousands of heathens in the parishes around us, who have precious immortal souls, and who are rapidly hastening to the bar of God without a Saviour. They have not the gospel for want of missionaries to proclaim it in their ears. Send then, we beseech you, send speedily to our assistance; send pious devoted servants of Christ. You will allow us to be importunate on this subject, while pleading for miserable idolaters. We behold their spiritual misery. We witness the abominations of paganism, and while we see their

moral degradation, our hearts are pained within us. We cannot but feel for them. We are constrained to plead in their behalf, and to beseech our patrons and friends in our native land to have compassion upon them, and to use still greater exertions to impart unto them the blessings of that gospel which they so richly enjoy.

You are already acquainted with most of the reasons which render this district a very important field for missionary labour. We need not therefore repeat them. There is one, however, which we have not, we believe, hitherto distinctly mentioned, and which has an important bearing upon this subject. It is the comparative cheapness of living. The necessaries of life are found here very cheap, and in abundance. Our experience has not yet been very great upon this subject; yet, from what we have seen ourselves, and learned from others, we believe we can live plainly, though comfortably, in this district at a cheaper rate, than in any other part of Ceylon, or, probably, than in any other place in India. The price of labour also is here uncommonly low. From this statement, it will be readily seen, that a proportionably greater number of missionaries may be supported here at the same expense. In order, however, to give a correct view of this subject, it is proper to state, that the articles of clothing, and generally those articles, which are imported into the district, are necessarily dearer, than at the places from which they are imported.

In your letter of December 13, 1816, which is the last we have received from you, you mentioned the number of letters, that you have sent to us since we left America. We have the pleasure of informing you, that they have all safely arrived in India, except the one sent in October by the Bengal, for Calcutta. This we fear is lost, as we have heard nothing of it, although we saw the notice of the arrival of the Bengal at her place of destination. We greatly regret the loss of it, especially, as in your last you allude to information, which was probably contained in that. Your letters, dear sir, were exceedingly refreshing to us all; they were read, we assure you, with no common degree of interest. We wish to express to you our gratitude for these tokens of your affectionate remembrance of us in this land of strangers. We trust, that for our benefit, you will embrace every opportunity of writing to us, that we may know the wishes of the board on every important subject, relating to our duty, that we may receive your paternal advice, that our hands may be strengthened, and our hearts encouraged, in the great and arduous work in which we are engaged. We will not cease to address the throne of grace in your behalf, that you may be divinely directed and assisted in discharging the laborious and responsible duties which devolve upon you.

In your letter of May 7, 1816, you dwell upon the importance of Bombay, as a missionary station, and urge upon us the duty of using every exertion in our power to strengthen the mission at that place, particularly since the departure of brother Nott.

This letter was received on the 7th of February, 1817, at which time, you will perceive by our former communications, that four of

our number were quietly settled in this district, and that only one of us had been sent to assist our brethren at Bombay. After consulting with our brethren at that place, deliberately, and, we hope, prayerfully, weighing the subject for a considerable time, we were unanimous in coming to the decision we then made. The reason upon which this determination was founded, we have already stated to you at large in our former letters, and we trust they will be satisfactory to the minds of the prudential committee. We have since had much time and opportunity to review our conduct in that particular, and we have hitherto met with nothing, which led us to wish that our determination had been different. Neither have we any reason to believe, that our brethren at Bombay differ from us in opinion on this subject, after having stated to them the reasons upon which our determination was founded.

We sincerely hope that more missionaries from our native land will soon arrive, and be permitted to join our brethren at Bombay, and to assist them in cultivating that truly important and extensive field of missionary labour. We are persuaded that they need assistance as much and, perhaps, more than we do. But we trust that a sufficient number of missionary brethren will soon arrive to supply both stations which we now occupy, if not to form new ones.

We were exceedingly rejoiced to learn from your letter, that Mr. Kingsbury has met with such success in his attempts to establish a mission among the Cherokees, Choctaws, and Creeks. May the Lord God of Israel be his strength and his shield. May his labours, and those of his associates, be crowned with abundant success. The scattered heathen tribes of our native land have souls equally precious with the pagans of India, and, in proportion to their numbers and the prospect of success among them, have claims equally strong for the exercise of christian benevolence.

By your letter, we also received the first information respecting the establishment of a Foreign Mission School, for the education of heathen youths in our own country. We greatly rejoiced to hear of its establishment.

(To be concluded.)

METHODIST MISSIONS.

NEWFOUNDLAND.

Extract of a letter from Mr. Bell to the Committee, dated Island Cove, June 17, 1817.

You will rejoice to find, by the minutes, with regard to the state of the mission, that God has blessed our labours, and our prospects are very pleasing. As I have, during the year, seen most of our stations, and at the district conversed with the brethren from all of them, it perhaps may be as well to give a few observations on the principal.

St. John's.—I hope our kind friends at home will do what they can for the chapel here. If the people can be helped out of their

present very embarrassed circumstances, I think there is little doubt but that the cause will prosper, and that they will be able to support a preacher and family. They have had several removals, and some chaff purged from the floor, so that although they have had an addition of several new members, they stand the same in number in the town as last year. A new society of twenty members, who appear earnestly desirous of saving their souls, has been formed at Portugal Cove, twelve miles from St. John's. Brother Cubit has had to labour through great difficulties, but the Lord has been his support.

Carbonear.—This place has long been the residence of a Methodist preacher; on this account much might be expected from it. I am happy to inform you, that brother Walsh's labours have been owned of God; he has faithfully attended to our most excellent discipline; the Lord has poured out his spirit on several young people, and a few old ones. More than thirty, who never before met in class, have joined the society, and a considerable number have found peace with God. There is still a prospect of good among the rising generation.

Harbour Grace.—You will not forget this was a part of Carbonear circuit. When brother Barr went there, there was a class of ten, four more have been added. This harbour is one of the most important in the island; it comes nearest to St. John's of any other. I believe brother Barr will be made useful among the people.

Black Head—In this circuit they have had a prosperous year; a great number have joined the society, and several have found peace with God through believing. The new chapel is nearly completed; it is a handsome building, and what is best of all, well attended. As there was no house for Mr. Pickavant in Western Bay, and as Black Head is the most convenient situation for an establishment for a married preacher, we are endeavouring to get a house built, which we think will be ready in the fall. The people are very affectionate, and a married preacher may be both comfortable and useful there.

Western Bay.—The society here is about the same in number as last year; some of them have been brought out of darkness into light, and to experience a knowledge of salvation by the remission of sins. Mr. Pickavant has extended his labours as far as Northern Bay; several have received good, and he intends soon to form a society in that place.

Island Cove and Perlican.—The Lord has been making bare his arm. My circuit is very laborious, but I thank God for my appointment; I have not laboured in vain; about sixty have been added to the societies in the course of the winter; and I am happy to say, the Lord is still carrying on his work among us; some have lately been brought to experience the blessing of justification through faith in Jesus Christ; and others are earnestly praying to be perfected in love. One among the number was a Roman Catholic; when I went to the district meeting he gave me what money he had to purchase him a Bible. We have had one of the severest winters

that can be remembered in Newfoundland, so that travelling has been very difficult. I have been obliged, in general, to have a number of men to go before me to tread a path, and even then it has been difficult to get from place to place. Through mercy I have been blessed with health, and enabled to get through. In the course of the winter I have been twice up the south side of Trinity Bay. The first time I went as far as Hearl's Content, upwards of thirty miles distant from Perlican. In most of the places they are total strangers to the power of religion, and in some they have not even the form. I have been twice at Hart's Harbour, and spent a week among them each time. I had the happiness of joining twenty to their little society. A person among them reads the church prayers, and then one of Mr. Edmondson's sermons. I intend to visit them again, if spared, in a short time. I am sorry to say, that at present we are not able to go on with our new chapel at Island Cove. It is more than half finished, but the times are so very distressing here, and the people poor; they have been under the necessity of discharging the workmen. They are at present going on with the new chapel at Perlican. Our congregations are so large that our present chapels are considerably too small.

Extract of a letter from Mr. Cubit, to the Rev. James Wood, dated St. John's, Newfoundland, Oct. 25, 1817.

We have just got our chapel plastered, and one coat of paint on it. This was necessary to make us at all comfortable, and the increase which I evidently see in our congregation proves to me that we are recovering from the shock which the fire, and the awful distress of last winter gave us. When I left England I did not expect to know want of bread, to be actually, as they say, put to my shifts to get food; but, blessed be God, I was enabled to trust in him, and just as our distress seemed at its pitch, and famine was at our doors, he sent us relief. For sometime I was without bread, flour, and potatoes, and Mrs. C. in a situation in which she could not eat salt fish. At one time we thought ourselves favoured by getting half a barrel of potatoes, frozen, and not so large as walnuts, by sending eight miles for them, for fourteen shillings. Such circumstances, my dear sir, connected with the dreadfully embarrassed state of our finances, make much against us. I still retain my opinion, that were we free from incumbrance, not only could a married preacher be supported here, but some assistance would be given to the district at large. Amongst the many mercies I have enjoyed since I came here I would thankfully mention, that, notwithstanding the troubles into which I was plunged as soon as I came here, I am thankful that I am a missionary; I rejoice that I feel a humble confidence that I am in the way of duty; that God, as hitherto he has supported me, will still continue to do so. With the exception of frequent and violent head-aches, my own health is good, so is that of my wife and child.

[Miss. Not.]

DOMESTICK.

KENTUCKY BIBLE SOCIETY.

*Dr. Blythe's Address.**(Continued from page 15, vol. 5.)*

Wednesday the 7th of March, 1804, was a day never to be obliterated from the annals of the christian world—a day registered in heaven, and registered in hell—a day recorded upon the heart of piety, and destined to receive the blessing of unborn millions—a day upon which the maledictions of infidelity have been and shall be heaped in vain; for it was upon that day that the British and Foreign Bible Society was formed.

Europe was in arms. Emperors, and kings, and princes, and nobles, were preparing to fight the great battle of Armageddon. Fired with ambition, the first-born child of sin, thousands of our unhappy race were daily cutting each others throats. The tempest thickened and lowered, and was rendered still more dreadful by anticipation. Civilization and philosophy both resigned the helm. In all the world there was but one ray that penetrated the gloom; it was a ray from the star of Bethlehem. The christian patriot, the enlightened philosopher pressed the Bible to his bosom as the sheet-anchor of the world. And the sheet-anchor of the world it is.

In the midst of these reflections, which we have neither the power nor the inclination to suppress, let us pause, Mr. President, and in imagination transport ourselves back to Wednesday, the 7th of March, 1804. Imagine yourself seated in the midst of three hundred persons of different religious communions, and occupying very different stations in life. They are not met to deliberate upon the affairs of a dear, though distressed and bleeding country. Not to add another item to the mass of human misery, by some new scheme of political ambition or aggrandizement. They are met in the name of the living God—in the cause of the living Saviour. The desolations of war—the horrors of ambition—the delusions of idolatry, and the complicated miseries of man, have conspired to bring these philanthropists together. Around them they beheld the millions of their race who were perishing for lack of knowledge; a portion of that benevolence and sympathy which warmed the bosom of the sufferer on the cross, was imparted to their hearts, and the British and Foreign Bible Society was the result. Party zeal was laid to sleep! and O! my God, may it sleep for ever.

Party feeling! Ha! party feeling has been a fell destroyer, little less fatal than infidelity herself. But this many-headed monster received a deadly wound on the 7th of March, 1804, when the convention met that organized the British and Foreign Bible Society. On that assembly the benignant eye of the Saviour of the world rested with the highest approbation, and he then reserved a rich portion of the travail of his soul. The angels returned to heaven with the glad tidings, announcing the speedy demolition of idol tem-

ples, the irradiation of the benighted, the opening of the prison doors to them that were bound, and the preaching of the acceptable year of the Lord—the total overthrow of every anti-christian power, whether in the form of an imperious despot, or an ungodly nation—announcing the prevalence of that benevolence, which never wears, which knows no bounds, which denies no sacrifice, which, taking its type from Him, who on the cross cried, “Father, forgive them, for they know not what they do,” repays cursing by benediction, revilings with prayers, and rests satisfied with nothing short of the regeneration of the world.

Mr. President—Is this language the offspring of an overheated imagination? or have the proceedings of the christian world for the last fourteen years justified these annunciations, and sweet antepasts?

To decide this question let us attend to a few facts.

A review of the history of the British and Foreign Bible Society, will afford the most astonishing results. Since March 7, 1804, up till Feb. 1816, there have been formed within the British dominions, independently of Bible associations, no fewer than five hundred and fifty-nine auxiliary and branch Bible societies. Of Bible societies established in foreign parts, encouraged by pecuniary aid from the British and Foreign Bible Society, or by its example; on the continent of Europe alone, there are eighty-two; and a plan has been adopted, and in part carried into execution, for establishing no fewer than thirty-two Bible associations in the city of Amsterdam alone. In Asia, five. In Africa, two—making in all six hundred and forty-eight.

These societies have not been making a vain parade, to deceive the publick, to amuse themselves, to comply with fashion, or to drive some favourite political scheme; as infidelity would hope and insinuate. No. In the short period of ten and a half years, in Great Britain alone, there were issued no fewer than 616,364 Bibles, and 693,915 Testaments, making in all 1,310,279. They have purchased and caused to be issued for the society, on the continent of Europe, 25,000 Bibles and 50,000 Testaments; in all 75,000. The total issued by this society more than a year ago, amounted to 1,385,279. If we add to the above prodigious number 502,600, which were in press during the close of the year 1816, and the beginning of the year 1817, and which have before the present time been distributed, we have the immense number of 1,687,879, deficient of 2,000,000, only by the number of 312,121.

But, Mr. President, striking and exhilarating as are the above details, they are not all.

The receipts of the society during the first year of its establishment was only 366*l.* 2*s.* 10*d.* In the eleventh year the receipts were no less than 28,703*l.* 13*s.*

The receipts of the society during the first eleven years of the society, amounted to 108,247*l.* 8*s.* 5*d.*

To close the astonishing account—The British and Foreign Bible Society have printed, or aided the printing or circulation of the

Scriptures, in part or in whole, in sixty-three different languages or dialects.

Thus far, Mr. President, the documents in my hands have extended.

And now, sir, we see the reason why both in Europe and America, the British and Foreign Bible Society, and Bible societies, as such, every where, have had, and still continue to have a few enemies. Because any man of intelligence believes them to be political engines? Because these societies, as such, have ever interfered with trade, or any of the civil establishments in any country? No, sir. But because men's deeds being evil, they love darkness rather than light—because the profligate and the sceptical consider the general belief of the Bible as death to their prospects, and perdition to their characters—because such persons dread, with a terror only inferior to that of death, the prevalence of that ardent piety which confers dignity upon her votaries, and consigns to merited neglect the vicious and the profane.

Mr. President—During the course of my life I have had occasion to admire nothing so frequently, or so much, as the finger of God resting upon some iota, some little pivot, upon which in the event have revolved the most grand and stupendous results. We have just been contemplating an affair of this character. In 1804, all that can be found of the British and Foreign Bible Society, or indeed of the whole system of Bible societies, is to be traced in the pious, but half-formed conceptions of the Rev. Joseph Hughes, a baptist minister, together with a few hints equally undigested from the immortal William Wilberforce. Presently we contemplate the affair, in something like a regular convention, consisting of three hundred persons; anon it fills the world. “Behold there ariseth a little cloud out of the sea, like a man’s hand, and instantly the heavens are black with clouds, and wind, and there is a great rain.”

Mr. President, let us contemplate another event of the same character.

Early in the year 1812, we find Baron Nicolai, the Russian ambassador at Stockholm, conferring with the Rev. Alexander Patterson, agent for the British and Foreign Bible Society. The Baron asked him why, in the prosecution of such a noble object, (referring to the object which Mr. Patterson as agent was prosecuting,) he had not visited Petersburg, a place in which he might expect every kind of protection and assistance. Mr. P. observed that nothing prevented him but the state of publick affairs. The Baron replied that he had nothing to apprehend, as it was known that he interfered neither with trade or with politicks, and concluded by warmly recommending him to repair to Petersburg.

These facts present us with the first rudiments of the Russian Bible Society. A little rill indeed, but destined in its progress to become a mighty stream, and to fertilize many a barren waste, “a river, the stream whereof shall make glad the city of God.”

The devoted Mr. Patterson, determining, after he had in compliance with the advice of Baron Nicolai visited Petersburg, to join

his friend and fellow-labourer, the Rev. Mr Pinkerton, in Moscow, repaired to that ancient capital. To use the language of the historian, "On the 2d of September, 1812, Mr. Patterson reached Moscow; and both on that and the two succeeding days, while the enemy was rapidly advancing towards the city, and all around them was apprehension, and bustle, and flight, these excellent men were discussing their plan for the spiritual improvement of that empire, whose very existence was threatened with destruction. Happy was the result of that hurried but important interview which these two christian philanthropists enjoyed within the walls of Moscow, while the torches were preparing which in a few hours would kindle a conflagration that should lay a large portion of its publick buildings in ashes."

Shortly afterwards it became indispensably necessary that both these gentlemen should leave the immediate seat of war, as their labours of love were no longer possible at Moscow. They repaired to Petersburg, and there perfected the work which they had so nobly begun. On the 23d of January, 1813, in the palace of prince Galitzin, we find about forty persons of the highest standing in the empire assembled. CHRISTIAN CHARITY was there, accompanied by PRINCELY MUNIFICENCE, and those celestial personages smiled with the most benignant complacence, while the metropolitan of the Greek church took his seat by the metropolitan of the Catholick church. When prince Galitzin took the presidential chair, and when Alexander presented the society with 25,000 rubles, equal to 16,500 dollars, and became an annual subscriber of 10,000.

Thus was established the second grand christian society upon earth!

There is one feature in the Russian Bible Society, in which it even surpasses the British and Foreign Bible Society. It has received the most decided countenance and the most effectual support from the emperor, and from his prime ministers. Shall I be charged with enthusiasm, when I say this is but the fulfilment of a venerable scripture prophecy: "Thus saith the Lord God, behold I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall they carry upon their shoulders; and kings shall be their nursing fathers, and their queens their nursing mothers."

And now, Mr. President, I ask you and all the friends of the Bible in this house: I would affectionately address myself to the veriest enemy the Bible has in the world, and ask, does not the late conduct of Alexander of Russia, as it respects Bible societies and christianity in general, and that of some of his prime ministers, particularly prince Galitzin, seconded by the noble *invitation* of the king of Prussia, addressed to the synods, consistories, and superintendants of that monarchy; and still more recently, the no less exhilarating and important fact, that the president of the United States and the several heads of department of the general government, have by their respective contributions, become *members for life* of the American Bible Society: I ask, do not these things an-

nounce the dawning of that day spoken of in the above prophecy! A day when the light of heaven, and the light of earthly diadems, and presidential patronage, shall unite their effulgence to bless the world—when earthly grandeur shall consider itself ennobled by being united to the cross—when they that rule shall be an example to the people, and thus like a tender nurse shall throw their arms around the church of the living God—when kings and great men, imitating the noble example of Alexander, shall decline those praises which should only be ascribed to God, and with him acknowledge, in the depth of their hearts, “the christian truth that every blessing floweth to us through our Lord and Saviour Jesus Christ, and that every man, be he who he may, without Christ is full of evil;” and with him also exhort their subject to “render to the king eternal, immortal, invisible, the only wise God, honour and glory for ever and ever”—when a league still more solemn than that which at this happy moment, binds together some of the most potent sovereigns of Europe, shall unite all the presidents, emperors and kings in the world—when peace on earth and good will to men, shall be the song of the palace, and the song of the cottage—when human blood shall cease to flow, and the very sources of human misery shall themselves be dried up—and when infidelity as ashamed shall hide her hideous form, and the infidel be left alone to deal around him his pointless darts, and to solace his malignity by branding with the epithet of “*the most consummate hypocrites of the age,*” all distinguished characters who may espouse the cause of christianity.

The efforts of the Russian Bible Society have only been exceeded by those of the British and Foreign Bible Society. I know not, sir, that I can give a more impressive view of the character and spirit of that institution, than that which is presented to us by one of the reports of their committee. Says the secretary, “In the second meeting of our committee, it was resolved that the object of the St. Petersburg Bible Society should be, *to provide every family, and, if possible, every individual in the Russian empire with a Bible, THAT* INVALUABLE GIFT OF HEAVEN.”

Such, sir, were the sentiments with which the Russian Bible Society were inspired, and had we time to pursue their history, we should see how steadily they have kept in view their grand object, and what stupendous effects they have already produced.

(To be concluded.)

CHEROKEE MISSION.

Extract of a letter from the Rev. Cyrus Kingsbury, to the treasurer. Chickamaugah, March 20, 1818.

“The Lord continues to deal graciously with us at Chickamaugah. We expect three more, two of them natives, will be added to our little church at our next communion, which will be on the Sabbath after next. Several others are under serious impressions. This is truly the work of the Lord and not ours, and it is marvellous in our eyes.”

[Panoplist.]

REVIVALS OF RELIGION.

FROM THE AUBURN (N. Y.) RECORDER.

Account of a revival of religion in Richmond, Ontario County, N. Y. communicated by the Rev. Warren Day.

The phrase "*revival of religion*," presupposes that religion was before in a languid state, which was indeed the case in this town. At the commencement of this work of grace, it was, however, more than ever before, perhaps, the heart's desire and prayer to God of some christians, that sinners here might be saved; as these desires seemed to increase and strengthen, conference meetings increased, became solemn and crowded. In February last, it was ascertained, that one of the leading young men in the town had obtained a hope of a saving change of heart. He afterwards related his views and feelings in a conference, and addressed his young friends with whom he had formerly associated. The events of that evening greatly animated professing christians; and one on his return home exclaimed, "*a revival has begun*." Some of the irreligious also appeared to be affected at this time; and one, when he afterwards offered himself to the communion of the church, stated that he was led at this time to inquire of himself "if Mr. —, who has sustained, in the view of the world, an unblemished character, finds himself so sinful, how wicked must I be, who have lived longer and been more vicious than he?" Many others afterwards, at meetings appointed at their request and for their benefit, made known their views of their distressed condition, and inquired what they should do to be saved. During the three or four months in which this interesting season continued, some in almost every week were brought to see their wretched state, while unreconciled to God, and others obtained a joyful deliverance by surrendering themselves to their Maker as living sacrifices. And on the last Sabbath in April, thirty stood forth in the view of numerous spectators, made a publick profession of faith in the Lord Jesus Christ, and afterwards sat down at his table with his children, to commemorate his dying love; and on the last Sabbath in June, seventeen more followed their examples. Besides these additions, four more have been added by letter, and the same number stand propounded for admission. Thus this church, which a year ago consisted of thirty-two members, has by the power and goodness of God, been increased to upwards of *eighty*.

The revival has subsided, but its good fruits remain. "*The harvest appears to be passed*," and many are not saved. Many yet appear in their sins, who will, we fear, remain as tares among the wheat, until the final separation; and some, who, a little while since, were convinced of their danger, have, like one "*who beholds his face in a glass*," forgotten what manner of persons they were. Those, however, who give good evidence of a change of heart, appear to live exemplary lives, and thus adorn the doctrine they profess.

A brief sketch of the progress of religion in the county of Oneida, N. Y. communicated for the Religious Intelligencer, by the Rev. Mr. Gillet, of Rome.

SIR,—The friends of Zion rejoice in her prosperity. It is their heart's desire and prayer to God, that sinners may be converted and saved. They often watch for the special appearing of the Lord, as they that watch for the morning. When religion revives, when the house of God is filled with attentive hearers, when sinners, who have been stupid, begin to inquire the way to heaven, christians take encouragement to be more ardent in their prayers, and active in their duties. Why should they not feel deeply interested? for there is joy in the presence of the angels of God, over one sinner that repenteth.

The numerous accounts of religious revivals, published in your weekly paper, have unquestionably been cheering and comforting to the hearts of many christians. Accordingly, I send you a brief statement of the progress of religion in this country. Some time last fall, Florence and Remsen, towns at a considerable distance from each other, neither of which ever enjoyed the stated administrations of the word, were favoured with the special influences of the Holy Spirit. After the work began, they were visited by neighbouring ministers, and received some benefit from missionary labours. Churches are now formed in these places, where they very much need the regular administrations of the word and ordinances of the gospel.

In October, it was evident there was an increasing attention to the means of grace in Rome. Publick worship on the Sabbath and conference meetings became more interesting. Christians appeared animated, and had unusual enlargement in prayer. Since that time, about forty have been hopefully brought out of darkness into marvellous light. These spiritual blessings have not fallen upon us like a sudden shower, but more like a gentle rain. We have encouragement to believe they continue to descend.

In Verona, a town adjoining this, the work of the Lord has been more extensive and powerful. It is hoped that one hundred have been converted to Christ since last December. Several are now inquiring the way to heaven with much solicitude. Mr. Brainard, the minister, will probably, at some future time, give you a particular account of this revival.

In Vernon, where the Rev. Calvin Bushnell has been settled six or seven years, without seeing any special fruit of his labours, there is now great attention to the word of God. The Holy Spirit appeared to descend more suddenly and more powerfully upon this place, than either of those above mentioned. It is but a few weeks since these special manifestations of divine goodness commenced. Notwithstanding, about forty, I have been informed, are hopefully made the subjects of grace.

Will not all who read this account, and feel interested in the prosperity of Zion, remember us in their prayers, and implore the

continuance of divine favours? We know what a deathlike stupidity often follows revivals. We have heretofore tasted the wormwood and the gall. May the great head of the church preserve us from backsliding, and never suffer us to be weary in well doing.

Yours, affectionately,

MOSES GILLET.

Rome, April 24, 1818.

TO THE EDITOR OF THE RELIGIOUS INTELLIGENCER.

DEAR SIR,—We communicate the following for publication in your paper, if you think proper.

Bainbridge is a very pleasant, fertile, and flourishing town in Chenango County, state of New York.

Some years since, the people in this town were laudably engaged in erecting a house for publick worship; but before the house was completed, some unknown incendiary, instigated by a few individuals of the baser sort, burned it down. It was an enemy who did this. The people of B., except a very few who were concerned in doing this, hold such a deed in utter abhorrence.

For a number of years past, this people have not stately enjoyed a preached gospel. About the first of October last, Mr. A——, a missionary, employed by the Young People's Missionary Society, came to this place. His labours were acceptable, and he was treated with much respect. After preaching two or three Sabbaths, he was hired by the people. With much zeal and faithfulness, and in the strength of the Lord, he laboured. Christians began to pray and to confess their sins before God and men. Meetings were crowded—sinners began to be alarmed, and to feel concern for their souls. The Lord has evidently blessed the means of grace here, and we have reason to believe, that some precious souls have been brought to repentance. We hope the Lord has not yet left us. We believe that if christians are importunate at the throne of grace, God will still carry on his marvellous work. We request the prayers of christians.

The people of B. manifest a laudable zeal for the upbuilding of society, and for the support of the gospel. There is in this place, a Young People's Missionary Society, which is highly respectable, of about ninety members. The people in this town are now engaged in building two houses for publick worship, about six miles distant from each other. One of these houses will be set on the same spot, where that one stood which was burned.

Yours, with much respect,

J. W. RUGGLES,
JOEL CHAPIN.

Bainbridge, April 22, 1818,

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